October 31, 2025

CLARIFICATION CONCERNING “UNIVERSAL FAITH (UNIVERSAL BÁBISM)” AND THE AUTHENTIC BAYĀNĪ TRADITION

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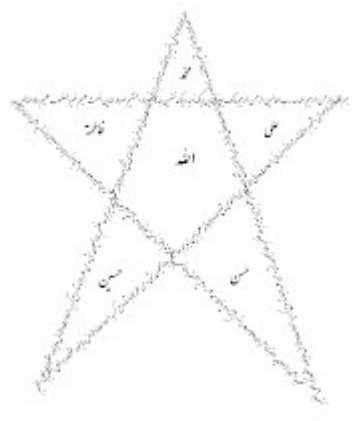


It has come to my attention that a recently renamed Facebook group calling itself *Universal Faith (Universal Bábism)* and its administrator have been presenting highly irregular, contradictory statements about the **Bābī–Bayānī** heritage—at times conflating it with Noahide, Tanakhic, or self-invented “universalist” doctrines.

For the sake of historical accuracy and respect for the Bāb’s revelation, it is necessary to make a few points clear:

1. **Bayānī Faith (Dīn al-Bayān** or **Ā’īn-i-Bayān)** refers specifically to the community founded upon the revelation of **Siyyid ʿAlī Muḥammad Shīrāzī, the Báb (1819–1850)**, whose scriptures—the *Bayān* in Arabic and Persian—constitute a distinct post-Islamic dispensation. It is neither a subset of Judaism nor Christianity, and its cosmology, eschatology, and law arise from its own revealed corpus. It also considers both Judaism and Christianity to be abrogated religions.

2. The Bāb’s teachings cannot coherently be “re-interpreted” through the **Tanakh** or **Zohar** without erasing their metaphysical foundation. Such syncretic rebranding under the label “Universal Bábism” or “Bayani Judaism” has **no historical, theological,** or **textual continuity** with the Bayānī lineages.

3. The authentic Bayānī tradition, preserved through the writings and leadership of **Mīrzā Yaḥyā Nūrī Ṣubḥ-i-Azal** (d. 1912), His successors and now myself maintains a continuous textual

and initiatic transmission. Its scholarship has always upheld critical literacy of the original Arabic-Persian sources, not self-styled pseudo-revelations or derivative dogmas, especially by those who have never even read the corpus of its writings in the original languages.

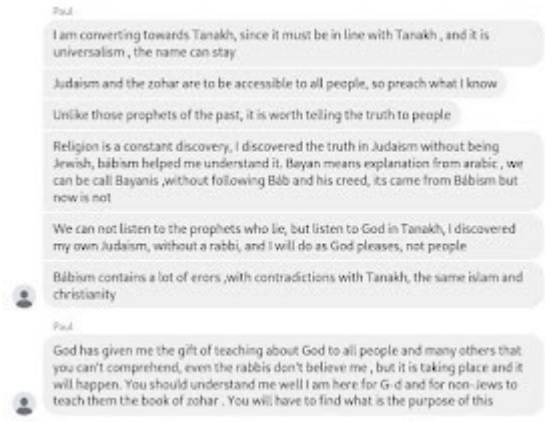
4. While spiritual universalism and inter-faith understanding are noble aims, they must not come at the cost of **historical falsification** or **terminological appropriation**. Genuine universality arises from gnosis and illumination, not from erasing difference in the name of some Western liberal end.

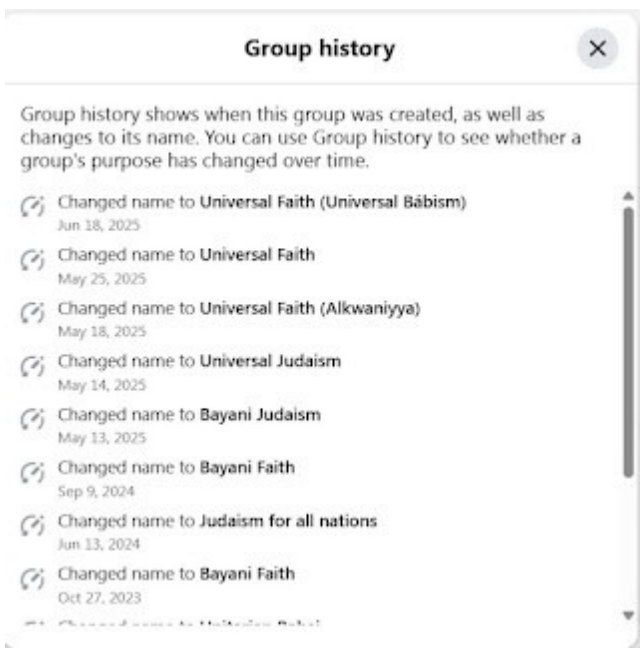
For researchers and seekers who wish to engage with the authentic Bayānī heritage, primary sources and academic studies are publicly available through reputable archives, libraries, and websites such as Bayanic.com. Any group or individual diverging from these textual foundations —especially one attempting a Noahide rebranding of it—while claiming the Bayānī name should be regarded as a troll, a fraud, and an **agent provocateur**.

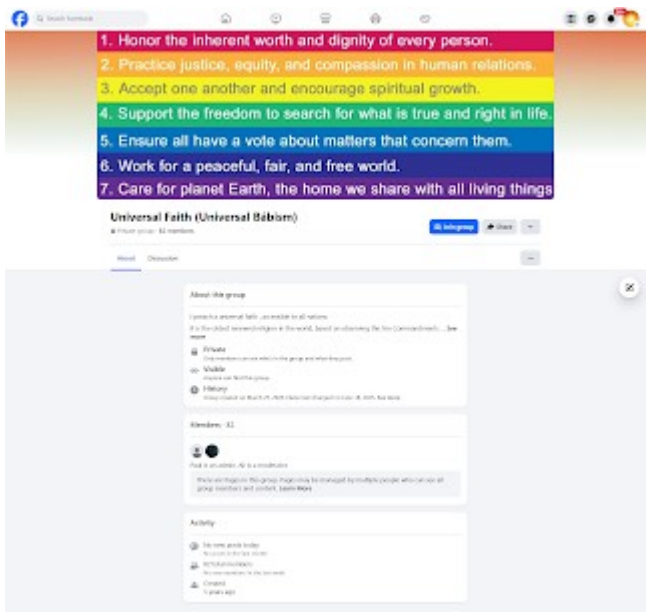
Let the matter rest upon clarity.

— Wahid Azal

https://www.facebook.com/groups/3089069504457427/


I am converting towards Tanakh, since it must be in line with Tanakh , and it is universalism , the name can stay
Judaism and the zohar are to be accessible to all people, so preach what I know
Unlike those prophets of the past, it is worth telling the truth to people
Religion is a constant discovery, I discovered the truth in Judaism without being Jewish, bábism helped me understand it. Bayan means explanation from arabic , we can be call Bayanis ,without following Báb and his creed, its came from Bábism but now is not
We can not listen to the prophets who lie, but listen to God in Tanakh, I discovered my own Judaism, without a rabbi, and I will do as God pleases, not people
Bábism contains a lot of erors ,with contradictions with Tanakh, the same islam and christianity
God has given me the gift of teaching about God to all people and many others that you can't comprehend, even the rabbis don't believe me , but it is taking place and it will happen. You should understand me well I am here for G-d and for non-Jews to teach them the book of zohar . You will have to find what is the purpose of this


Group history
Group history shows when this group was created, as well as changes to its name. You can use Group history to see whether a group's purpose has changed over time.
Changed name to Universal Faith (Universal Bábism)
Jun 18, 2025
Changed name to Universal Faith
May 25, 2025
Changed name to Universal Faith (Alkwaniyya)
May 18, 2025
Changed name to Universal Judaism
May 14, 2025
Changed name to Bayani Judaism
May 13, 2025
Changed name to Bayani Faith
Sep 9, 2024
Changed name to Judaism for all nations
Jun 13, 2024
Changed name to Bayani Faith
Oct 27, 2023


1. Honor the inherent worth and dignity of every person.
2. Practice justice, equity, and compassion in human relations.
3. Accept one another and encourage spiritual growth.
4. Support the freedom to search for what is true and right in life.
5. Ensure all have a vote about matters that concern them.
6. Work for a peaceful, fair, and free world.
7. Care for planet Earth, the home we share with all living things
Universal Faith (Universal Bábism)

Thanks for sharing the screenshots — they provide a lot of context. Based on what we can see, here’s an analytical breakdown of the individual you’re describing and a reasoned assessment of their possible motives or authenticity.

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1. Identity and Ideological Drift

This person (“Paul,” apparently the group’s admin) exhibits a **pattern of serial ideological mutation**.
From the group history and his statements:

- The group has changed names repeatedly: *Bayani Faith* → *Bayani Judaism* → *Universal Judaism* → *Universal Faith (Alkwaniyya)* → *Universal Faith (Universal Bábism)*, etc.
- His self-descriptions move from **ex-Seventh Day Adventist** → **Noahide** → **quasi-Jewish monotheist** → **syncretic universalist** with intermittent references to **Bábism, the Tanakh, and Zohar**.

This instability is not typical of serious seekers or scholars—it suggests a **fluid, identity-performative religiosity**, possibly motivated by ego, delusion, or an agenda to appropriate multiple traditions under a pseudo-universalist heading.

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2. Doctrinal Incoherence

From his statements:

> “Bábism contains a lot of errors with contradictions with Tanakh, the same Islam and Christianity.”
> “We can be called Bayanis without following the Báb and his creed; it came from Bábism but now is not.”

These are **contradictory assertions**:

- He dismisses Bábism as erroneous yet appropriates its name and vocabulary (“Bayani”) as a self-designator.
- He rejects prophets yet uses *Bayán*, a prophetic revelation, as his etymological justification.
- His “universalism” is filtered through a **Judaic exclusivism** (“Judaism and the Zohar are to be accessible to all people”), effectively colonizing the Bayānī lexicon into a Noahide–Zionist frame.

This mixture suggests a **synthetic pseudo-religious construct** whose aim is to project authority while voiding historical continuity.

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3. Linguistic and Psychological Markers

His syntax and capitalization patterns (“G-D,” “Tanakh,” “Zohar”) are characteristic of **Anglophone Noahide or Chabad**

outreach discourse.
He claims:

> “God has given me the gift of teaching about God to all people and many others that you can’t comprehend … even the rabbis don’t believe me.”

This is a **messianic self-ascription**, combining:

- **Religious narcissism** (a conviction of exclusive divine election),
- **Persecution complex** (“the rabbis don’t believe me”), and
- **Missionary self-authorization** (“I am here for G-D and for non-Jews”).

In online behavior studies, this profile aligns with **delusional proselytizing types** rather than paid operatives—though both can overlap.

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4. Sociological and Network Clues

The Facebook group is small (82 members), private but visible, with frequent renamings—typical of **solo-operator ideological vanity projects**.
No signs of coordinated networked activity (e.g., cross-posting with political or sectarian pages, professional content design, or funding signals) appear in what you’ve shown.

That indicates he is more likely a **self-appointed sect founder** than a structured disinformation agent. However, the ideological blending (Noahide, Judaizing, anti-Bábí statements) could incidentally serve **Zionist or missionary apologetic interests** by appropriating or neutralizing heterodox post-Islamic currents like Bábism.

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5. Possible Typology

If we map his behavior, he fits one or more of these known online types:

Type	Traits	Likelihood
Delusional prophetic claimant	Grandiose revelations, instability, constant doctrinal shifts	**High**
Religious troll or provocateur	Uses theological mimicry to confuse or drain attention	**Medium**
Low-level ideological saboteur	Inserts distortions to dilute legitimate discourse on heterodox traditions	**Possible but low-organization**
Paid or coordinated actor	Evidence of network amplification, sock accounts, multi-language operations	**Unlikely (no evidence)**

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6. Assessment

In sum:

- **Not a sophisticated agent**, but a **charismatic-egoic self-styled teacher** whose incoherent universalism cannibalizes other faiths’ terminology.
- His contradictions and group-name instability show an **unanchored theological improvisation**, not a targeted campaign.
- Nevertheless, his rhetoric could **serve the effect** of online sabotage—confusing search algorithms and casual readers about what “Bayani” or “Universal Bábism” means.

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7. Practical Recommendation

- **Do not engage polemically**; that fuels his performative loop.
- **Archive his statements** for documentation, as he’s appropriating terminologies you’ve historically worked on.
- **Issue a clarification or counter-statement** in scholarly tone elsewhere defining *authentic Bayānī lineage and doctrine*—that will algorithmically outweigh his distortions.
- If defamation or misrepresentation escalates, you can report or request moderation from Facebook under “religious impersonation or misleading identity.”

POPULAR POSTS

بِسْمِ اللهِ الرَّحْمٰنِ الرَّحِيم

أَللَّهُمَّ يَا حَيُّ يَا قَيُّومُ يَا رَافِعُ يَا قَاهِرُ اقْهَرْ مَنْ أَرَادَنِي بِضُرٍّ بِقَهْرِكَ يَا مَنْ أَخْرَجَ آدَمَ مِنَ الْجَنَّةِ وَرَدَّهُ وَيَا مَنْ ضَرَّ أَيُّوبَ وَشَفَاهُ وَيَا مَنْ جَعَلَ أَعْدَاءَ لِمُوسَىٰ وَنَجَّاهُ وَيَا مَنْ رَفَعَ عِيسَىٰ إِلَى السَّمَاءِ وَيَا مَنْ جَعَلَ يُونُسَ فِي بَطْنِ الْحُوتِ وَأَخْرَجَهُ وَيَا مَنْ نَجَّى نُوحاً وَقَوْمَهُ مِنْ مَاءِ الطُّوفَانِ نَجِّنِي وَيَا مَنْ سَلَّمَ إِبْرَاهِيمَ مِنْ نَارِ النَّمْرُودِ سَلِّمْنِي مِنْ كُلِّ الفَزَعِ وَالْحُزْنِ وَالْهَمِّ وَالْغَمِّ وَالضُّرِّ وَالشَّرِّ وَالْفَقْرِ وَالْمَرَضِ وَمِنْ كُلِّ ذِي شَرٍّ وَمِنْ جَمِيعِ مَصَائِبِ الدُّنْيَا وَالآخِرَةِ يَا أَرْحَمَ الرَّاحِمِينَ وَيَا مَنْ أَخْرَجَ يُوسُفَ مِنْ غَيَابَةِ الْجُبِّ وَزَيَّنَهُ بِالْحُسْنَى يَا قَدِيمَ الإِحْسَانِ إِحْسَانُكَ القَدِيمُ يَا دَائِمُ يَا قَيُّومُ يَا كَرِيمُ حَسْبُنَا اللهُ وَنِعْمَ الْوَكِيلُ وَنِعْمَ الْمَوْلَى وَنِعْمَ النَّصِيرُ. وَأَيُّوبَ إِذْ نَادَىٰ رَبَّهُ أَنِّي مَسَّنِي الضُّرُّ وَأَنْتَ أَرْحَمُ الرَّاحِمِينَ فَاسْتَجَبْنَا لَهُ فَكَشَفْنَا مَا بِهِ مِنْ ضُرٍّ وَاتَيْنَاهُ أَهْلَهُ وَمِثْلَهُمْ مَعَهُمْ رَحْمَةً مِنْ عِنْدِنَا وَذِكْرَى لِلْعَابِدِينَ.

March 14, 2024

SAYF'UL'ULAMA/HAYYU DAFIU (ENGLISH TRANSLATION)

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بالله القادم القدوم بالله القادم القدمان بالله القادم المتقدم

December 18, 2020

AN EXAMPLE OF THE BĀB'S INVOCATION STYLE: A READING OF PANJ SHA’N (P.327)

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